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### MIRACLE OF REAL HISTORY

and 226 S. Meridian St., Indianapolis, Ind.

REV. J. CUMMING SMITH ON SIGNIF CANCE OF EASTER DAY.

Arguments for Immortality Summed Up in Forceful Manner-Meaning of the Individual Life.

At the Tabernacle yesterday morning the Rev. J. Cumming Smith preached a characteristically briliant sermon. Flowers in Easter profusion and beautiful music added interest to the service. Mr. Smith suggested a series of post-lenten sermons ances of Jesus after the resurrection. The subject for next Sunday morning will be "Some Significant Silences of Jesus After He Arose." Mr. Smith said:

"Jesus rose from the grave as an historical fact and it is also a miracle in the true sense. By miracle we do not understand any scorn or suspension of laws as if God must me looked upon as greater because He rides roughshod over the uniformity of nature. By miracle we mean the substitution of some as yet unknown forces to achieve what known forces now achieve just as the steam-power superseded horsepower, and as electric dynamos supersede steam-power and all these changes of forces without any real rupture with science. When our knowledge reaches further, miracles may become scientific and explicable. We believe in the resurrec-

"He, separate from the body, sent new life thrilling through the still and decaying frame. It was a real death. Decomposition had set in. 'I have power to take "The clearcut distinction between the

body and the soul is vital to us all. There are transient appliances and local functions in the body.

ANIMAL ORGANISM. "It is an animal organism with high nervous tension. It is evanescent in its structure. So far as the lower physical part goes evolution traces it to the lowliness of the dust where we find the origins of the songful birds of the woods or the

playful, silvery fish sporting on ocean's "Consequently the graveyard is for the body and for nothing more. There is no immortality. We deck with new blooms the humble resting places of our loved dead, but beneath the marble sleeps dust

do not idolize the quartz. Through grind-ing processes it passes until only the gold during results without claiming omnisins, and through the hot breath of cience on future programmes. 'We shall furnace it is molded into some rare know as we are known.' furnace it is molded into some rare

their quick personalities bathe in

ranks there. The residual dust and coarse rock never enter that establishment.
"It is the soul that is high priced with God. It has its own quartz, rugged and seemingly inseparable. It has the physical accompaniments. It struggles through materialistic history. The object is to refine the inner life by its association with the temptations and antagonisms of the

lower life. It is either triumph or ghastly WORTH OF THE SOUL. "All arguments for immortality are summed up in this simple statement that

tery as commencement of our souls. Whence sciousness? As to our beginning we are all in the dark. A Chicago professor boasted too soon that he would soon clear up our genesis. Life still clouds our chemical experiments. To continue on is not so miraculous as to begin to be, provided we are worth perpetuation. All the logic of books

"At our creation God breathed the divine capacity in us all. To destroy that germ is to destroy the essence of God. To doubt its high quality is to doubt and disfranchise God. Jesus triumphed over the grave as a testimony to our human immortality That empty tomb and those neatly folde funereal cloths and the sealed but shifted stone show that a power superhuman was at work, victorious over every obstacle. It is the assertion of mind, the supremacy of that soul God designed for mastery over

the physical.
"In a practical sense the case is common of men falling down; perhaps it is the rich cramped with poverty; perhaps it is the believer, once happy in faith, now plunged into the gloomy abyss of agnosticism; perhaps it is the man, once proud and princely n his emblematical character, now smearing his soul with gambling or nameless

CASES NOT ANALOGOUS. "Such cases are not analogous to the case of Jesus, who had power to lay down life and power to take it again. They lack power, and therefore descend and degrade themselves. Still the riven Lord and the ise of that open, conquered sepulchro surely carried home to burdened, downcast or fallen men a dear and quenchless hope. They, too, can rise. God gives power to rise. Every Easter should bring inspiration and emancipation to those who have lost their ambition or character. The sorrow that is tearful and the deeper sorrow that is tearless feels the quickening pulses of hope once more. Morbid grief and sepulchral sadness grow out of unfaith and are rebuked. Nothing is more practical than the certain truth that we shall live and never die in our real divine part. If any stability in government, if any love lighting up our hearths, if any fruitage in earth's constant struggle, if any cohesion in society, if any sanctity in childhood, if any glory in art, if any sacrament in sorrow-it finds its source in the one simple destiny that life can never cease. Take away that creed and civilization would totter into madness in a week. It is the dread of what may be beyond that holds the wretch to a hard world he fain would leave. Agnosticism on these basal realities is ultimately impossible. Jesus assumed never-ending life. He never wrote books or elaborated arguments to demonstrate our eternity.

HIS INFINITE POWER. "He knew that heavy argument bombards infidelity in vain and only weakens and stupefies faith. He took another course He lived the life eternal. He was eternity. He was love infinite. We have never known of the case of a man who develops spiritual life being a skeptic. Those full of health never doubt health. There are no skeptics among lifelong philanthropists. "Those lifting up the world as a matter of fact are believers in eternal things or

they could not lift. Hence Jesus won men to believe in their better and enduring selves, and then that very growth would quench all the doubts that cloud so many who draw back from serving men and helping men. To such a man faith in a future becomes easy as breathing to a child or music to Mozart. He sees the there to be no different destiny for the se-beauty of a practical spiritual life and asks ducer and the saint? no more. What use? Can any of us unveil the unseen world? Can mediums or clairvoyants satisfy us? Perhaps some day there may be an actual demonstration that spirits surround and touch and help, but for our part all such voices and visions would need to demonstrate themselves. If Moses came to me and claimed to speak I would want to be sure it was Moses and not ventriloquism or trickery. Besides, I can live fairly well without meeting Moses quite yet. The spiritual life here and now is an indubitable fact. We all know it and love it. Some mystery mantles it over. but mystery is a necessity of progress. If married people fathomed each other perfeetly they would draw apart. If you knew God through and through He would become as tame as an old faded picture in a pawnshop. Not to know is as necessary an inspiration for the world as to know. Let the resurrection life be yours

EASTER WAS CELEBRATED IN ALL THE CITY'S CHURCHES.

of Flowers the Features of the Day.

SPECIAL SERMONS PREACHED

INSPIRATION FURNISHED ALL PAS-TORS BY THE OCCASION.

Services at St. Paul's, Meridian M. E., Second Presbyterian and Elsewhere-Easter Sermons.

Easter Sunday was observed with all its churches. Special services were held in every house of worship in the city, and the pastors outdid themselves in eloquence and expressiveness. The forwardness of this spring made it possible for unusually beautiful floral decorations. Easter lilies in white and red, violets, roses, from the gorgeous American Beauty, to the modest pink and white blooms, scarlet tulips, lilies of the valley and other beautiful blossoms made the interiors of the churches veritable conservatories. Notwithstanding the capriclousness of the weather, church services were largely attended. Every church had a special programme of Easter music, vocal and instrumental, the choirs being augmented largely for the occasion.

At St. Paul's Episcopal Church the services were unusually beautiful and the Rev. Dr. Lewis Brown preached a glowing Easter sermon. A choir of fifty-five voices chanted the hymns of the church. At the | yesterday morning attracted a large con-Meridian-street M. E., the Roberts Park | gregation that filled the spacious audi-Broadway M. E. and other large uptown extra chairs in the rear of the church. Methodist churches Easter was observed | The soloists were Mrs. John Edmunds, er years. At the Second Presbyterian Dr. O'Dell preached a special sermon and at | There were fifty voices in the vested choir the other Presbyterian churches special

Patrick's Church in the morning and the musical programme was composed al-most entirely of Victor Hammeril's music. The services at St. John's were also unusually beautiful and impressive.

#### DR. STANSFIELD'S SERMON.

#### Special Programme of Music at Meridian-Street M. E. Church.

The Easter services at Meridian-street M. E. Church yesterday morning were largely attended. The decorations were attractive and there was a special programme of Easter music at the morning and evening service. In the evening the Easter cantata, "From Death to Life," by C. Bartlett, was given. At the morning service the annual benevolences were taken up. These benevolences aggregate a

Dr. Stansfield's morning sermon from the text, "Immortality brought to

"Easter is the greatest day of all the church year because it tells of divine ableness of human goodness and the certain final triumph of the redeemed. The only explanation of Jesus being in this world at all is the sad and universal fact of sin. Jesus was here not on His own account but ours. He lived, He died, He arose, He

"To those who have fully appreciated the life of Jesus the mystery is not that He should ascend back to heaven, His native place; the mystery is rather that He should be here at all. The mystery is 'God manifested in the flesh;' and His life is utterly inexplicable on any other than the New Testament grounds that 'He came to seek and to save that which was lost.' It is for us men and our salvation that Jesus is

ONLY SINLESS ONE.

"He is in the world, the only sinless one. even his enemies being judges, for no one has charged Jesus with sin-and yet the sinless one endures in himself the contradiction of sinners. He fights with and overcomes life's severest temptations. He meets and defeats the arch-enemy of manthe devil; the Sinless One is the "man of sorrows;' the perfect one goes down unto death, even death on the cross, yet he does 'His hour.' In the whole life it is evident Jesus is living, suffering, dying, rising for others. He touched human life at here to save from the depths of sin. This, mother: 'Mother, I can't come back; I then, is the meaning of Easter to His own have seen the visions of heaven. You must Lord, hath conquered death for us. "Thanks be to God, who giveth us the victory through ouh Lord Jesus Christ." If we held ourselves strictly to the new testament teaching of Easter and the resurrection, we should find that it was a message to the redeemed, and has not a positive word as to others. Whatever these may be from the scriptures inferentially as to those out of Christ, we may not now have time to consider, but the Easter truth, if essentially and pre-eminently for the believer in Jesus. On the great question as to the immortality of the soul, arguments many and forceful have been

"First-The instinct for immortality which is common to our race. Heaven and the future life is one of the noblest aspirations of the human heart. It has possessed all races and peoples—even Buddhaists faintly, and the higher the race the more marked and tenacious the belief. 'The things which are seen are temporal, the things which are not seen are eternal.' The unseen in human life is the real-thoughts. affections, aspirations, hopes-these link man to the forever. "The materialist may say: 'Well, you have your day' and the world went on be fore you came and will continue after you are gone.' Ah! but what was in 'my day?' Thought, affections, purpose, power to love and strive, and conquer even sin. This it is which lifts man to heights of immortality. Goethe could say, as the body failed:
I have worn out these instruments: 1,
myself, am still active. Victor Hugo exlaimed. 'I have not sold the thousandth part of what was in me.' Truly our instincts hold for a future, and

was not spoken of the soul. ARGUMENT OF IMMORTALITY. "Second-There is strong argument for mmortality from the revealed character of God. If He be the just and righteous one that we believe He is His world and all life is essentially moral or on a moral basis, and life, as we know it, with its irregularities and anomalies, demands a future. Is

"Dust thou art, to dust returneth"

"Are the tyrant and the tortured to be alike? Nay, verily! If there be no future for man we are put to intellectual and

moral confusion. "Third-Arguments from the capacity the soul powers of man are decidedly strong. A mathematician can determine the nature of a curve from three given points, and surely we make no vain guess of man's future when we affirm from his moral intuitions, his soul aspirations and his unfinished plans that he belongs to eternity. We certainly, as did Butler in his 'Analogy,' reach the point of a high probability; nay, further, do we not reach the ground of a moral certainty as to man's capacity for immortality-that is, the immortability of the soul?
"Our text, however, goes further and affirms this probability as a fact. 'Our Lord Jesus Christ, who hath abolished death and brought life and immortality to light by the gospel. Christ is He that was dead, but is alive again forevermore. His glory

ending the life of man is changed-abol-If the former then Christ gave to His peo-ple a life not known, and never to be known, by any out of Christ; but if the tality to light-that is, He actualized it, personally showed it forth-then we conclude that the possibility of immortality is inherent in the race, but that it is only realized in Jesus Christ, who is 'the resurrection and the life.' 'He that believeth in me shall never die.' Now, such teaching wonder that the fathers have defended it does not dogmatically determine as to the forever conscious life of the unsaved. That they will live after death Scripture is very clear, but as to whether theirs is an unending conscious existence Scripture gives no direct and conclusive word.

PUNISHMENT FOR SIN. "On the unendingness of punishment for sin the Bible is very specific, but as to the unendingness of the soul of the unsaved there is no positive word, and all that men dogmatically affirm hereon is wholly inferential. There is no specific New Testament word upon the matter.

"The burden of the teaching of New Testament Scriptures is that immortality is realized in, by and through Jesus Christ. The peans of praise, the notes of ecstacy, the songs of triumph are all concerning hallowed solemnity in the Indianapolis those who are in Christ Jesus. The great resurrection chapter in Corinthians deals with those who are in Christ, and its climax is a shout of triumph through Jesus Christ. 'Thanks be to God, who giveth us the victory through our Lord Jesus Christ.' And says the writer of the Apocalypse, 'Blessed are the dead which die in the

> and the resurrection truth! Yet the true light of Easter never dawns except after a night of sorrow, disappointment and It was upon the buried hopes of the disciples' best that the first Easter dawned, and the true Easter message today will be known best by those who have loved and lost. Heaven's best follows earth's night. Easter complements Cal-

#### MUSIC AND FLOWERS.

at St. Paul's Episcopal Church Festal in Character.

The elaborate Easter musical programme given at St. Paul's Episcopal Church soprano; Mrs. Aquilla Jones, alto: Paul Jeffries, tenor, and C. D. Green, and the instrumental accompaniment was augmented by a quartet of horns, under the direction of Joseph Cameron. The chancel and pulpit were beautifully decorated with cut flowers and potted plants. The early celebration was at 6:30 a. m., and the festal celebration at 10:45. Afternoon services were held at 4:30 and evening services at 7:30. The evening programme was nearly as elaborate as the one given in the morning, the sacred cantata, "The Risen King," being sung in the evening.

of the prelude hymn, "Come Ye Faithful," processional, "O the Golden, Glowing Morning;" introit, "Christ Our Passover;" anthem, "Festival Jubilate in G;" hymn, "Hark, the Angles Sweetly Say;" anthem, "God Hath Appointed a Day;" offertory, 'Hosanna," sung by Mrs. John Edmunds "The Angelic Message" was the subject Rev. Lewis Brown's morning ser-The sermon was short and appropriate for the celebration of Easter day. The text was St. Matthew, ix, 28: "And as they went to tell His disciples, behold, Jesus met them, saying, all hail. And they came and held Him by the feet and worshiped Him."

The Rev. Brown opened his sermon by alluding to the painting of the angel holding a crown of thorns, a story without words, which illustrates what Christ suffered in giving up His life on the cross to

BEAUTY OF THE STORY. "This is the anniversary of the day that Christ arose," said he. "The disciples themselves gathered about the cross, but could not understand why Christ died upon the cross. After the crucifixion they went to the tomb, wondering who would roll away the stone. Angels told the disciples that Jesus Christ had risen. Christ met His disciples on the road, saying, 'All hail!' What a beautiful story and example of confirmation. The disciples worshiped him and believed in the immortality of the soul. We all need that kind of confirmation to-

Greater than anything else in the world forever in the other world. If we have sorsuffer hard times we should put up with thought that there will be no hard times in the world to come; if we lose our friends we should not mourn their loss, for shall see them in the world hereafter. -Christ lives and lives forever

young maiden lying on her death bed, with er was weeping bitterly and exclaiming that its lowest possible depth, because He was maiden opened her eyes and said to her forever. The mother, though grief-stricken at the loss of her daughter, believed in the immortality of the soul and was reassured that they would meet again in the world

"This day should be one of gladness, for it brings to us more forcibly the confirmation of the disciples in Jesus Christ, for confirmation in Jesus Christ is the confirmation of continuous light.'

#### At Other Episcopal Churches. Special Easter services were held in the other Episcopal churches of the city yes-

terday morning and evening. Grace Episcopal Church was beautifully decorated with flowers, and the programme consisted of many anthems, solos and hymns. The choir was greatly augmented. The brief morning sermon was delivered by the pastor, the Rev. Frederick O. Grannis. his text being Romans iv, 25, "Who was delivered for our offenses, and was raised again for our justification." The Rev. Grannis eloquently told of the sacrifice made by Jesus Christ, of His death on the cross to save those He loved, and of His

An unusually fine musical programme was rendered at both the morning and afternoon services at Christ Church. The big vested choir of fifty-five voices was under the direction of Joseph Joiner. The music for the morning service included the anthem, "Chist, Our Passover," by Bartlett; "Te Deum Laudamus," by Horatio Park-er; an offertory anthem, "O Lord, I will Exalt Thee," and a quartet, "Bread of the World." Children's services were held in

Beautiful cut flowers in profusion, potted plants and palms were used in decorating st. David's Episcopal Church for the Easter services. The morning service was marked by the singing of the "Missa de Sainto Amphibalo," by B. Aguttu, and for the offertory, "Vanquished is Death." In the evening Frank Adlam's "Magnificat and Nunc Dimittis" in D, and the anthem, 'Him They Love as a Father." were sung. Instead of the sermon, "The Story of Bethehem" was sung Special musical services were given at Holy Innocents Episcopal Church, the programme including "Jesus Christ is Risen To-day," "Christ, Our Passover," "They Have Taken Away My Lord," "Come See

DR. KELLOGG'S SERMON.

the Place Where Jesus Lay" and "Jesus

Jesus Is the Same To-Day as He Was in the Time of the Disciples.

An Easter sermon was preached yesterday morning by Dr. H. W. Kellogg, of the Central-avenue M. E. Church. He said: "When Napoleon died his empire was hopelessly at an end; when Jesus died His and freshness of the life that never ends empire was established forever. "The resurrection of Jesus is a vital fact a thousand years, we may build the 'statein Christianity. All that it means to hu-manity, all that it has meant, all that it will mean, rests on this single truth. Paul, that greatest defender of Jesus at the be-

being holden of death. 'It was not possible ginning, placed it there, and no defender that He should be holden of death.' There since has been inclined to change the posiis, then, a life of such union with God, so | tion. It was the challenge of the church divine, so eternal in its character, that death itself is conquered thereby. The whole conception of death as a final foe been centered, and here the conflict of the ages has been raging. 'If Jesus be not 'He hath brought immortality to risen then is your faith vain, ye are yet Does this mean that Jesus created in your sins. Then they that are fallen immortality for His own, or that He mani- asleep are perished, and we of all men are fested, revealed, demonstrated its reality? | most mistrable. This may be startling to timid faith. It is to any faith. Are there no reserved facts that might be presented that would save Christianity if this should latter be the case, that He brought immor- fail? Paul says none whatever. How much this means. All that is sacred in this faith of ours, all that is saving, all that is joyful, all that is comforting, and

LOOKING TO ITS STRENGTH.

"If we are to have a new form of defense we must look well to its strength. Yonder is a tower which has been the defense of all the came into it in the times of trouble. Within its strong walls I find a comfortable home well arranged for the joy of all its inhabitants. In the midst of their blessed delights I am almost cruel to suggest an inquiry concerning the security of the foundations. It might alarm them and bring unhappiness. Yet it is as important as the refuge and the joy they experience. But how are we to know its foundation's strength? One way is to dig beneath, but this might endanger all. But there are records kept of the master who built it. Ages before he laid the foundations and it is said on a single rock. When I read this of the event through which it has passed. Storms have swept it. Winds have beat upon it. Armies have besieged it. I see some signs of their rage upon its outer face, but only a few marks that a rain will wash away. I meditate upon all this, and I find that the present building, its great walls, its erect towers, its unharmed battlements, its homelike retreats, are the best evidence of its foundations. Indeed, so conclusive are these eloquent arguments that if the musty records should perish I must still believe. This is Christianity as it is to-day, constructed from the best the human race can furnishd. In literature, in art, in commerce, in science, in everything, Christianity is the embodiment of the precious things we hold and the mighty things we prize—a real and living joy. A tower-ing, conquering power, subduing and creating nations and bringing peace to millions, this surely has a good foundation. All that is, all that has been, testified to its secure foundation. The mightiest argument for the resurrection of Jesus is that he is the most important personage in this world to-day. He is the ruling king of the mightiest and the best; surely an ancient grave does not contain Him. It is His empire, His army, His victories that attest

Shakspeare may be traced in all literature There has been but one Jesus-the presiding genius of the ages. To rule the nations through the dividual heart. To carry his conquest to the ends of the earth. This surely no one Charlemagne and Napoleon were ambitious conquerers and hoped to subdue the nations and draw tribute from them, but ness would have been thought preposterous by them. Yet this claim is made by this liean peasant. He said it when before Pilate and condemned. He said it on the purpose has seized the followers of

It has come to predominate our it. It has seized the church of to-day like a passion. It is creating new songs, formgiving it encouragement. There never was a time since Jesus taught it to his disciples when His words were affecting so mightily the very source of society and absorbing

so effectually the resources of our civilized AT BROADWAY M. E. CHURCH. Dr. Tippy on "The Consciousness Eternal Life."

At Broadway M. E. Church yesterday

evening the chorus, under the direction of Professor Willard A. Beck, gave a fine programme of Easter music. In the morning the pastor, the Rev. Worth M. Tippy, spoke on "The Consciousness of Eternal Life." He spoke in substance as follows: "There is but one theme for Easter day, that of the endless life. It has never grown old and never can grow old, any dying year. The belief in the future life one of the most persistent and prestrong by the power of God, like the other elemental things of life and of nature. "The conviction began dimly. We c with difficulty realize that the ancient Hebrew, with his divine insight into religion. the resurrection, was always more or less resurrection from the sacred writings. The conviction of a future life grew upon the and hath brought life and immortality to light through the gospel;' as though before the Master they had been hidden away

strengthening their hold upon men. this way truth is continually breaking upon the horizon. I speak an exact truth when I say that instead of losing its power the conviction of eternal life has steadily ity until it has become a well-nigh universal belief, and to great multitudes a practical certainty. This Easter morning you doubtless feel as did the grammarian in Browning's poem. Some said to him:

'But time escapes! Live now or never!' He said, 'What's time? Leave now for dogs and apes! Man has forever.'

GROWTH OF BELIEF. "The causes for this growth of belief the future life are many. It is an intuition welling up from the foundations of being. We cannot bring ourselves to believe that either we ourselves or our loved from an adequate theory of knowledge. A conviction of it grows out of the intelligent nature of the universe, and of a human intelligence that can discover secrets of the world and think after the thoughts of the creator. It is stimulated by mysterious spiritual phenomena, which remain after all the frauds of mediums are exposed; henomena which occur in multitudes of nomes where there is no knowledge of spiritualism. It received a tremendous impetus by the resurrection of Jesus, the evidence of which seems to me conclusive and overwhelming.

"And yet the heart longs for certainty. A moment of present demonstration would be more assuring than hours of reasoning and volumes of historical evidence. That is why so many inquiring minds and so many distracted souls turn to the mysteries of spiritualism. This brings me to what I most want to say this morning. It is that there is possible for each of us as lay within his power, that the populato have a personal demonstration of eternal life that will satisfy the soul entirely independent of such phenomena. "It will be very clear to one who studies even carelessly the teachings of our Lord is born.' we, the undersigned, are 'thrown that He lived in the momentary consciousness of God and eternal life as though by an inner vision He saw the realities of the unseen universe

"The important fact for us is that He assures every believer the same consciousness of God and of eternal life that He "There can be no question but that the early Christians so far into the first century as the New Testament books take us, lived in this unquestioned assurance of eternal life. Indeed one sometimes feels that the invisible world to which the

Master had gone was to them more real

and absorbing than the world of the senses "We may enter into this consciousness eternal life through the resting of the of remedial legislation, soul back upon God in loving, confident obedience. I say unhesitatingly that we may be as sure about it as was the Master. Those mighty elemental spiritual facts are as real and powerful to-day as they were when the disciples evangelized the world. We may, like them, live in the daily joy ly mansions' of the soul in the kingdom of God, with eternity all before us and about

### Distress After Eating

Nausea between meals, belching, vomiting, flatulence, fits of nervous headache, pain in the stomach, are all symptoms of dyspepsia, and the longer it is neglected the harder it is to cure it. Hood's Sarsaparilla

and Pills Radically and permanently cure itstrengthen and tone the stomach and other digestive organs for the natural

performance of their functions. Accept no substitute for Hoed's. "I had dyspepsia twenty-five years and took different medicines but got no help until I began taking Hood's Sarsaparilla. Have taken four bottles of this medicine and can now eat almost anything, sleep well, have no cramps in my stomach, no burning and no distress." Mrs. WILLIAM G. BARRETT, 14 Olney St., Providence, R. I. Hood's Sarsaparilla promises to cure and keeps the promise.

SAWS AND MILL SUPPLIES.

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## MILL SUPPLIES OF ALL KINDS

but if we knew we could not live withou done so already, and we will soon enough The stars shine through his cypress trees. Who hopeless lays his dead away, Nor looks to see the breaking day, Across the mournful marbles play,

That life is ever Lord or death And love can never lose its own." THE CHILDREN'S EASTER.

Who hath not learned in hours of faith

The truth to sight and sense unknown:

#### Annual Celebration for Little Folk Second Presbyterian Church.

The annual children's Easter celebration took place at 10:45 o'clock yesterday morning at the Second Presbyterian Church. The primary department, under the leadership of Miss Elenore Kirby, took the leading part in the services, which yere said to be the most elaborate ever given in the church. The children were gowned in robes of white and carried Easter lilies. The There was special music of an elaborate the rendition of "The Palms" by the children. The attendance was very large. The platform looked very pretty in its floral decorations, consisting of Easter lilies, palms, tulips and other spring flowers.

The pastor, Rev. Owen Davies Odell, gave a short Easter talk, in which he showed the relationship between the Easter celebration and the presence of the children. He pointed out how harmonious the idea of Christ's was to the presence of these children, filled came on that first Easter morning to those who were looking for the new day, so the glory of the Lord comes to all those who at this time live in the morning of hope and look for Christ's new day.

#### VOICE THEIR GRIEVANCE.

Eight Citizens of New Mexico Write

to Senator Beveridge. Away down in New Mexico, in the land of burning sands, simoons and cacti, where "irrigation" is the watchword for man and nature, there are eight tried men and true who have a grievance against Senator Beveridge for the effective manner in which he fought the omnibus statehood bill, that, if carried, would have brought New Mexico into the Union. Their grievance is personal, not political, for their loss is deeper than the mere disappointment that comes to disgruntled, baffled office seekers. They have been sorely is struck in that region of his anatomy he is usually heard from in no uncertain way. The New Mexicans feel so outraged that they have given vent to their injured feelings in a joint letter, or Round Robin, to the senator. The letter speaks for itself, or for them, with convincing eloquence, as

"Deming, New Mexico, April 4.
"Dear Sir-In addition to the grievance which we, the undersigned loyal citizens of New Mexico, hold against you for your adverse report on the admission to statehood of our Territory, there is another which, though of seemingly minor character, is just now of paramount import-

"In this country that God forgot, and that the Interstate-commerce Commission ignores, freight rates are becoming fierce, the price of provisions high and good boarding houses things not to be lightly regarded or rashly changed without good and sufficient cause. As railway employes it was our good fortune to find a boarding house with cooking just like mother's. It was kept by a couple, who, though not aged in the ordinary sense of that term. were nevertheless, we supposed, sufficiently advanced in life to deem no longer binding on themselves the scriptural injunction to increase and replenish the earth. "The head of the house, though an ardent Democrat, bred in the grand old State of Arkansas, is no less devoted to the immediate and unconditional admission of New Mexico to the Federal Union, By every means in his power, in the humble sphere he occupies, he has promoted the cause of statehood. After familiarizing

himself thoroughly with your arguments car leaves at 11:15 p. m. against admission, he brooded long and Combination passenger deeply upon your allegations that it was population that we needed out here. A 7:55 a. m., 11:55 a. m., 3:55 p. m., 7:55 p. m. man of abstemious life, an exemplary member of the Baptist Church, he was as well versed in the scriptures as in political lore. 'Ancient founts of inspiration seemed to well all through his being yet' and by one supreme effort he determined, as far tion of New Mexico should not suffer on his account. "And so, until there shall be announce

to us from his household, 'Unto us a child out,' turned adrift upon the hot deserts in this the moon of sand storms, to find sustenance by sharing with the burro his cactus and his tin cans, or, worse still, by paying the Chinaman for Mexican meals in good American gold.
"For this, our dire misfortune, we hold

you responsible, that your speeches and your writings savored of far-off forebodngs of famine. True to the instincts of the Southwest, we cherish no secret grudge, but take this opportunity of frankly laying before you our grievance, trusting that from you, as a true son of the Hoosier State, we shall not be entirely without feeling of sympathy, even though your political affiliations preclude the possibility of rendering us any assistance in the way

"In all sincerity and in the pangs of hun ger, we beg to remain. "YOUR POLITICAL ENEMIES."

Mrs. Winslow's Soothing Syrup Has been used for over fifty years by mothers for their children while teething with parfect success. It soothes the child, softens the gums, allays pain, cures wind colic, regulates the bowels, and is the best remedy for diarrhoea, whether arising from teething or other causes. For sale by druggists in every part of the world. Be sure to ask for Mrs. Winslow's Soothing

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